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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, DECEMBER 10, 1903. NUMBER 15

DARWINISM.

When first the unflowering Fern-forest,
  Shadowed the dim lagoons of old,
A vague unconscious long unrest
  Swayed the great fronds of green and gold.

Until the flexible stems grew rude,
  The fronds began to branch and bower,
And lo! upon the unblossoming wood
  There breaks a dawn of apple-flower.

Then on the fruitful Forest-boughs
  For ages long the unquiet ape
Swung happy in his airy house
  And plucked the apple and sucked the grape.

Until in him at length there stirred
  The old, unchanged, remote distress,
That pierced his world of wind and bird
  With some divine unhappiness.

Not Love, nor the wild fruits he sought;
  Nor the fierce battles of his clan
Could still the unborn aching thought
  Until the brute became the man.

Long since. . . . And now the same unrest
  Goads to the same invisible goal,
Till some new gift, undreamed, unguessed,
  End the new travail of the soul.

—*A. Mary F. Robinson (Mrs. Darmsteter.)*

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"CAUSES OF THE MODERN TRANSFORMATION OF RELIGIOUS THOUGHT."

From Hinsdale and Rochester come requests for extra copies of the following editorial, which appeared in our issue of November 26, 1903, for the purpose of distributing them among those who might be interested in our trial subscription offer—so it is reproduced here and will be printed on slips any number of which will be furnished free on application.—EDITORS.

The time of theological controversy in Academic circles has long gone by. The old textual battle-ground, once occupied by scholars, has long since been neglected. The theological schools of the Protestant denominations are not spending much time over "proof texts" concerning the doctrine of the trinity, eternal punishment, or vicarious atonement. The "higher criticism" presents the previous questions, which must be answered before textual criticism can have the floor, and when the higher criticism has done its work the problems of the texts are easily settled.

And the method of the higher criticism has been practically established in all the schools and is very much the same in all the denominations. The only matter at issue is the result of the method.

The vast majority of educated ministers in all the denominations have passed beyond the period of theological anxiety. Vast numbers of ministers admit in their studies that the theory of evolution has come to stay, and they have more or less successfully applied themselves to the task of reconstructing their faith, rearranging their theology and readjusting themselves to the new order of things.

The only practical question left to the intelligent minister in the orthodox pulpit today is how and when to give his people the results of his thinking. His perplexity is a double one—viz.: 1. How best to break the news to conservative laity, the pious but unenlightened and oftentimes untrained minds of the deacons who occupy the Amen corners of their churches, and the devoted mothers who manage their sewing societies and help raise the funds for foreign missions. 2. How to persuade the intelligent, progressive men and women in their parishes that they too have been reading, that they have been over the ground, that they have accepted the results of scholarship and that in so doing they are able to preserve their intellectual integrity and spiritual honesty, while withholding from them pulpit instruction, much of the information and many of the conclusions involved in their own mental reconstruction. There is no gainsaying the fact that hundreds of ministers are engaged today in the dangerous business characterized by Theodore Parker as "splitting the full gleams of the study into the half-gleams of the pulpit."

There is great danger that the modern preacher will lend himself to the old device carried to such perfection by the priests of ancient Egypt, that of propagating an esoteric and an exoteric interpretation of ritual and doctrine, the former to be the luxury of the initiated, the latter to be the spiritual pabulum of the public.

Believing that the time has come for honest affirmations from the pulpit, for rendering into religious terms the conclusions of science, Rev, Newton Mann, minister of Unity Church, Omaha, has begun a series of ten lectures on "Affirmative Interpretations of the New Thought," a syllabus of which we print below. These lectures are to be given on alternate Sunday mornings on the dates indicated. We are glad to announce that arrangement has been made for the printing of these lectures in the columns of UNITY as they are delivered. Mr. Mann's society has made arrangement by which the members of the congregation will be supplied with a copy of UNITY containing each lecture. Mr. Mann's reputation as a scientist has crossed the ocean, his work on double stars has commanded the attention of all astronomers, and his study of the stars has only increased his power as a preacher of profound convictions. We think of no better missionary work in the realm of ideas than the distribution of these ten lectures. Many societies, were they wise, would follow the example of the Unity Church of Omaha, by arranging for special copies of UNITY containing these lectures for distribution from their Church Door Pulpit. The publishers will be glad to quote special prices per hundred on application, and for the sake of reaching new readers we will send UNITY for the four months covering the publication of Mr. Mann's lectures for the trial subscription price of 25 cents. Those wishing full sets must order early, as only a limited provision can be made for back numbers.

TOPICS AND DATES:

Nov. 15—**Knowledge of the Earth Since Columbus.**

The sphere and its motions; Geogeny; high antiquity of man disclosed. Bearing on the doctrine of a "Fall in Adam," and consequently on the whole scheme starting therewith.

Nov. 29—**Knowledge of the Heavens Since Copernicus.**

The widening out to unimaginable Immensity. Effect of the passing of a Geocentric Universe on a Geocentric Theology: a new Christology necessitated.

Dec. 13—**Eighteenth-Century Free-Thinking.**

Characterized by sweeping negations—destruction of the Old in Church and State. Inevitable limitation of a great service. Superstition impaled.

Dec. 27—**Nineteenth-Century Philosophy.**

Reaffirmation of essential principles: the supreme obligation of Duty; the Authentication of Religion in the soul's own needs and intuitions, the human Sentiment being the divine Prompting and Sanction. The Eternal beyond ourselves an indubitable Reality.

Jan. 10—**The Idea of Evolution.**

Elucidation. Not a theory that things go of themselves, but a deduction from observation of the way they go under the impulse of an inscrutable Power—glimpse of the divine mode of operation. Does away with the notion of special creations, afterthoughts and all patch-work. Process befitting Infinite Wisdom.

Jan. 24—**Publication to the Western World of the Sacred Books of the East.**

Nature of these Scriptures; estimation in which they are held. Their appearance fatal to the pretense that the moral law was communicated exclusively to the Hebrews.

Feb. 7—**Unearthing of Extinct Civilizations.**

Voices out of a long silence. Religious books brought to light made 4000, 5000 years ago. Disclosure of codes much older than the Mosaic. Indebtedness of the Pentateuch to Hammurabi.

Feb. 21—**The Rejuvenescence of non-Christian Peoples.**

Modern Hindu Awakening. Revival of Buddhism. Rise of Japan to a world-power, controverting the notion that Christianity is essential to the glory of a nation.

Mar. 6—**The Secularization of Public Instruction.**

The movement in America; adhered to in the face of the cry of "godless schools." The Catholic opposition derives from a sure instinct of self-preservation. The struggle in France. State-education the guaranty of liberty and progress

Mar. 20—**The New Biblical Criticism.**

Light now thrown on ancient writings of every description by historical and critical investigation; date and purpose of an author disclosed; misconceptions corrected. Recent application of the same fruitful methods to the Hebrew and Christian scriptures. Illuminating results, compelling the belief that these writings are simply the religious literature of a people.

UNITY

VOLUME LII. THURSDAY, DECEMBER 10, 1903. NUMBER 15

Remember them that are in bonds, as bound with them.—Hebrews XIII

Lessen the Christmas hardships of those who sell and deliver. Do your shopping before December 15; do it early in the day, and when buying request that nothing be delivered after six o'clock. *Consumers' League.*

Don't forget the postal clerk and carrier would like to eat Christmas dinner at home, so please post your holiday mail early and it will be delivered early.

From Circular of Chicago Postmaster.

TO WHICH UNITY ADDS:
CARRY THE CHRISTMAS CHEER IN YOUR FACE,
CHERISH THE CHRISTMAS SPIRIT IN YOUR HEART.

"Rushing the can" is the bucket and pitcher saloon trade in beer, much of which is carried on by children. An ordinance is before the city council of Chicago to make it a crime for saloons to permit minors to take a hand in such a traffic. Thus it is that public morality enforces and elevates home ethics.

President Eliot, of Harvard College, draws the sex line in athletics. He thinks that it is "a mistake for women to try to do all their brothers do." Women have not yet invaded the gridiron, but they have shivered by the thousands in the open air, hours at a time, for the sake of cheering on their brothers in their gladiatorial contests.

A correspondent is distressed because a certain orthodox clergyman in a New England city, rejoicing in his growing liberalism, has been known to "use without acknowledgment something said by the editor of UNITY." It is to be hoped that he showed discernment in his selection and copied something worth while. UNITY is not copyrighted, and if people will not buy we are glad to have them steal its commodities.

The *Chicago Record-Herald* has been calling attention to the fact that New York suffered last year 172 violent deaths by means of the street cars, and that Chicago during the last three months, with little more than half the population, has been sacrificing about as many lives. Here is a phase of the street car railway problem to be commended to its directors and to the common council.

And now, after all this horrible outlay, England is busy trying to persuade the Boers that nothing has happened; that they may direct their own affairs in their own way, and is counting on a rehabilament of the devastated country by the energy, self respect, and, so far as possible, self government of a people whose worth they so signally underestimated, whose rights they so unjustifiably invaded, whose power, having failed to annihilate, they are now anxious to develop. Surely the way of war is a hard one and a bad one. How long, how long!

The other day the editor of UNITY encountered a stalwart looking Indian, who in dress, manners and speech bespoke a man of culture, a successful man representing a liberal profession, who promptly proceeded to plead for the liberation of the Indian from the fetters of the "reservations," the "Indian school" and the "missionary camp." He said: "Let the Indian shift for himself. Give him citizenship. Put him into the public schools. Make him earn his bread as if he were a white man. Give him a chance by letting him alone, and those of his race who deserve it will hold their own and those who must go to the wall will go." How about the negro? we asked. "Give him the same chance, 'simply a man's chance.'"

It is hard enough for Anglo Saxon pride to have to carry the humiliating revealments by the English investigation committees into the record of the Boer war, but it is still harder to have W. T. Stead, with awful honesty, translate the official reports of the War Department into the vernacular of common life. In a recent article he tells us:

"The campaign which the War Department promised to last six weeks continued for two years and six months. The expenditure estimated at £50,000,000 has reached the enormous sum of £1,000,000,000; that more soldiers were invalided home than the total force which was to have steam-rollered the Boers into submission. At the beginning the war office provided 25,000 horses, which it supposed would be abundantly adequate. As a matter of fact it did provide 518,000 for the army in the field, and 347,000 left their bones to bleach on the veldt. The empire had to be scoured for recruits; 448,000 fighting men had to be raised in hot haste, and government consols sunk from 116 to 87."

A correspondent residing in one of the leading western cities writes to the editor of UNITY:

"The recent article on pedagogical principle in Sunday-school work paid for my subscription. It was exactly what I was looking for. I cannot tell how tremendously disappointed I am and have been in the Sunday-school work in every liberal Sunday-school. Recently at a Sunday-school meeting I heard a clergyman talk about methods of Bible study, which made me feel I was living in the fifteenth century. Why can we not make an Union here to work with your Union in Chicago and have good speakers and strong papers? Some time some of you will come over to help us who are striving for something better. The churches here are in good condition. We need to put our ideas into practice."

UNITY echoes, "Why not?" We should have in every town a union of Sunday-school workers who are anxious to discover and willing to discuss new methods and to appropriate the known results of science and give them to the children. UNITY is ready to help.

The Christian Scientists have just been dedicating a new church in New York City, the cost of which is one million dollars. The material ambitions and indulgences of people whose fundamental contention is

that there is no matter, is one of the many paradoxes of philosophy and of religion. If it should turn out that this appeal to spirit develops a luxurious life, one indulgent of creature comforts, accompanying the denial of body with a practical indifference to suffering and the mental agony that goes with poverty and physical squalor, we shall have but another illustration of how human nature asserts itself; and the slow development of history rebukes the impetuous plunges of the specialist, the man of one idea. It does not pay to distort the realities by trying to make full truths out of half truths.

With the approach of the annual Christmas time comes to the thoughtful the annual agony concerning overworked shop girls, belated errand boys, weary women and anxious men, who wear themselves out with the semi-commercial anxiety to do the right thing in the way of presents, and the further thought of denuded forests, slaughtered pine trees, in order that the merry-making of an hour may be decorated. Last week we printed in the editorial column the plea of the Consumers' League for considerations for the first class of sufferers, and on the first page we printed Mrs. Coonley Ward's plea for the pine tree. Surely one element of the happy Christmas is the thoughtful, self-denying Christmas. Here during the cradle festival should the gospel of simplicity find emphasis and enforcement.

The item that is going the rounds of the daily press concerning the many translations of Tolstoy's works justifies the contention made in these columns more than once, that he is today the most interesting and conspicuous personality on the globe. Right or wrong, more intelligent eyes are turned towards him who sits on a cobbler's bench in far off Russia than towards any crowned head or eminent scholar or statesman in the world. This does not necessarily prove the truth of his contention, but it does show the power of a consecrated life, the charm that gathers around love's loyalties. The item referred to reports that there is no Slav dialect into which they have not been translated. There are 130 Bohemian translations, 80 Belgian, 100 Servian. There are Persian, Siamese, Roumanian and Portuguese translations, as well as translations in all the modern languages of Europe.

The many friends of the Rev. Dr. Kerr, of Rockford, Ill., would be glad to send through UNITY or otherwise their heart-felt sympathy and loving fellowship to the venerable patriarch who carries his load of eighty years with patience, but with great suffering and pitiable weakness in his home. During a recent visit there the editor of UNITY found his mind clear, his heart warm, his spirit heroic, but the once magnificent body was broken and drooping. It was a beautiful compliment to this stalwart who for forty years has stood a leader in that city, when the Rev. F. H. Bodman, pastor of the Second Congregationalist Church, speaking from the other side of the theological dead line which used to separate the liberal from the orthodox religion, devoted an entire Sunday morning to a loving tribute to this man and his work, taking for his text, "He shall feed his flock like a shedherd," and talking of Doctor Kerr as his "brother in Christ." We rejoice that the word was spoken while it was yet time for the patriarch to realize that his life had not been in vain and that the testimony of a good life had borne fruit. May such brotherly recognitions grow more frequent. Again across the distance UNITY sends its "Hail, brother! be of good cheer," to the Rockford parsonage of the Christian Union.

The pages for this week's UNITY were already made up before the news reached us of the death of Herbert Spencer, so this week we can only hint at the respect and reverence which we hold in common with all progressive minds for the great philosopher—the single-minded seeker after truth. He brought magnificent powers to help formulate the new conceptions forced upon the mind of man by the revelations of the telescope, the revealments of the rock and the disclosures of the biological laboratory. This was a task more stupendous than was ever before undertaken by human mind, and in spite of bodily weakness and the distrust and opposition of his contemporaries, he achieved the marvelous program. Science and philosophy are his perpetual debtors, but religion owes him a still greater debt, however reluctant its representatives may be to acknowledge the same.

During Edwin D. Mead's recent hurried visit to Chicago as one of the speakers of a great memorial meeting held in honor of Henry D. Lloyd at the Auditorium building, he was incidentally utilized to address an afternoon meeting in the women's club room of the Chicago Peace Society and its friends. Considering the hour of the day, a goodly attendance was present, and Mr. Mead gave an inspiring account of the recent Peace Congress held at Rouen, France, and brought encouraging tidings of the growth of the peace spirit in Europe, particularly the development of that sentiment in France, from which Mr. Mead thinks may come before long tidings of startling steps looking towards the organization of the world in the interest of disarmament. Next year the International Peace Congress is to meet in America, and UNITY joins with Mr. Mead in a cordial effort to arouse public sentiment, to awaken an interest in the timely laying of plans that will make the meeting a notable one. There are many signs that go to show a revival of interest in the Peace movement, which has been in a sad stage of subsidence for the last fifty years. It was in 1849 that one of the most spectacular climaxes in the history of thought and oratory of the nineteenth century was reached when Victor Hugo's great inaugural address at the International Peace Congress, of which he was President, held in Paris, caused the Catholic Archbishop of Paris to fall sobbing into the arms of Athanese Cocquerel, the great spokesman of rational religion. Let us pray for a revival of interest in the Peace movement, and let us work for a great Peace Congress in America next year, in preparation for which let our pulpits now begin to preach on the subject; let communities arrange for Sunday evening or

other union meetings. How is this for a tentative program for such union meetings?

1—The singing of the greatest peace hymn available by the Local Congress. Where is it to be found? Perhaps it is yet to be written. Let us ask for it.
2—"The economic argument against war," by a business man.
3—"The physical horrors of war," by a physician.
4—"The cry of the heart against war," by a mother.
5—"The movement towards internationalism, or the growth of world politics," by a jurist and statesman.
6—"The voice of religion in the past and present," by a minister.
7—A musical rendering by expert choir or chorus, from some of the great masters. Where is it to be found?
8—Benediction.

Here is a suggestion for five twenty-minute speeches, with twenty minutes for the presiding officer and twenty minutes for musical numbers, making in all two hours and twenty minutes; beginning at eight o'clock in the evening and closing at ten-thirty. If possible let all the speakers be home speakers. Begin in time. Give them two months to get ready. Let the "Union" element in it be emphasized. The program if prepared in a large city might be repeated in different sections of the city. How many will take hold? UNITY will be glad to report progress.

Ought Ministers to Tell the Truth?

This rather startling query has been raised in our minds by a little book* from across the water, written by a man who because he answered in the affirmative felt obliged to leave the Church of England and seek a pulpit from which he could tell the truth that he was forbidden by his ordination vows to tell in the church of his birthright. His book has a value out of all proportion to its modest size. It is really a cogent and skillful argument for the affirmative on one of the burning questions of the time.

In his sub-title, the author calls it "An examination of the reasons for theological reserve, and the dangers incurred by it." But this is not very illuminating to the general reader. "Theological reserve," it should be known, is the practice of suppressing truth in the supposed interest of stability and harmony of belief in those churches that are dominated by ecclesiastical creeds. The alleged necessity for this lies in the fact that these churches seek to preserve their truth by petrifying it. They take it to be a deposit, which can neither be added to nor changed, rather than an ideal to be ever sought and never wholly attained. So they pledge their ministers, before they stand in the pulpit, to do no more thinking on matters that are assumed to be settled as eternal verities in the creeds, or, if they do think, not to confess it publicly. Hence the universal spectacle which one can witness in any one of thousands of churches on a given Sunday, of pouring the wine of twentieth century conceptions into the wine-skins of seventeenth century thought-forms; with the natural consequence that much good wine is spilt, and much more is spoiled by being made to taste of the old skins.

It is a sad predicament, for which the individual minister is seldom or never wholly to blame. He is the product of a vicious system. "But what are we to do?" cry the men that have "taken orders" or been ordained in the flush of their early unreflecting faith and now find their mature thinking hopelessly at variance with the standards they are required to profess. "Tell the truth as you see it, and take the consequences," is the only possible answer, if one would be honest with himself and with his God. "But"—and here follow the many reasons why one cannot quite tell the whole truth.

A man's bread and butter depends upon his telling something else, and moreover the support of his family; or he is not altogether sure he has the truth—the creeds may be right and his private thinking wrong; or it would shake the people's faith to have their chosen leader confess that his own was uncertain, and with shaken faith would follow lax morals and no end of harm; or yet again, to tell the plain truth would be to forfeit one's position of influence, where he is undoubtedly doing good, for an obscure pulpit where his word would reach only a tenth as many as now, if it did not drive him outside the church into some secular employment. This is the sort of sophistication to which good men are everywhere being driven by the insistence upon mediæval creeds in modern churches. The pull between established modes of thought and new truth has ever been sharp, as witness the upright Pharisees in their treatment of Jesus. But never was the strain more evident and heart-breaking than now. The fresh wine of present-day idealism is too strong for any but the newest and strongest skins. Or, rather, the gospel parallel fails us here. Truth is never a deposit, never a "faith once delivered," to be poured from vessel to vessel, but rather it is an ideal to be forever sought in a strenuous pursuit that will never bring the seeker quite abreast of it. It is a process, whose end is hid in the Infinite. To be denied its pursuit is by its very nature fatal to its possession.

The author of "Chart and Voyage" tells us in his preface that when he left the Church of England two years ago he published a statement of his reasons called "A Confession of Heresy, and a Plea for Frankness." His plea, however, fell on such dull ears that he felt impelled to follow it with a more urgent call to those who are still in the shackles from which he is now free, to take careful thought of the grounds upon which they justify their policy of silence. His statement of the question, from which comes the felicitous title, is itself worth many pages of mere dissertation. It is this: Our creeds are just charts of the infinite sea of life over which mankind is voyaging. Like all early charts, made in times of comparative ignorance and unrestrained imagination, the older creeds are full of false soundings and imperfect marking of the channels. The proposal is seriously made, however, to call these early charts final, and to suppress any effort to revise or correct them by utilizing later discoveries. But what of the safety of passengers and crew? This is supposed to be secured by divine revelation. In practical navigation, "the captain who should prefer a chart of Drake or Frobisher to one of the last decade would not be extolled for his caution, but dismissed for his folly." Why not use the latest and most com-

leader in the University of Oxford, the latter declares that its teaching might be fairly summed up in this

*Chart and Voyage: An Examination of the Alleged Reasons for Theological Reserve and the Dangers Incurred by It. By Thomas J. Hardy, B.A. London: Philip Green, 5 Essex street, Strand. One shilling net. For sale by the American Unitarian Association, 25 Beacon street, Boston, Mass.

plete charts in religion? Is not the voyage perilous enough at best, with all the helps that we can have? Why deliberately add to the dangers?

The answer involves the false ecclesiastical theory that creeds are a safeguard to truth. "Theological reserve," in simple language, is the art of hoodwinking the people in the pews into supposing that truth and the creed are identical, when they are in fact irreconcilable. It is a sort of sacred sleight of hand, that would be damnable if it were not so pitiable in its effects both on those who indulge in it and on those who "look up and are not fed." Of course, it is not assumed that all conservative opinion in theology implies this shuffling. There are numbers of men who have so far failed to feel the touch of the times in which they live that the doctrines of the fathers represent to them the truth of God. No one of us is entitled to say of a particular man whether he is sincere or not. He is to determine that for himself before a more solemn tribunal—that which sits in judgment in his own breast. Mr. Hardy wisely declines to discuss motives. He takes up, one after another, the pleas for reserve that are made—whether honestly or not he does not try to decide—and tests their validity. Thus he examines the plea of caution, of avoiding pain in others, of incompleteness in one's own results, of usefulness, and of *laissez faire*. With admirable clearness and force he shows the perils of tampering, on any of these alleged grounds, with sacred truth. "The greatest danger to which we are exposed at the present moment," he quotes Sir Leslie Stephen as saying, "is not that people find the old faiths failing them, but that they begin to doubt whether there be anywhere such a thing to be found as faith in anything."

The only escape from such a universal skepticism is to be found in plain dealing between pulpit and pew. This seems so clear as to be self-evident, yet there is no principle of public morality that is more consistently denied in practice, and that by those who pose as moral guides! The effect upon the public conscience is deplorable in the extreme. Vital religion and active, courageous morality are paralyzed at their source. "If the increasingly large number of men who cloak their rationalism by an outward conformity to received opinion would cast aside their trappings and avow themselves what they are, this element, which is admittedly the spring of what health and vigor there is within the churches, would issue in a stream of fresh thought and feeling to invigorate our national life with the energy and joy of a religious revival." To that we say a fervent Amen, for it is certainly as true and as pertinent to America as to Great Britain.

"Chart and Voyage" is a book that we wish might be read more widely than we fear it will be. And with it should be read, also, the brilliant satire on the same state of things, entitled "The Praise of Hypocrisy," by G. T. Knight, D. D., in *The Open Court* for September. It teaches in an equally effective, though very different way, the same lesson. Mr. Hardy is calm, courteous, argumentative. Dr Knight is sharp, biting, merciless. Yet the same spirit of frank honesty breathes in both. Commenting on an essay in favor of pulpit casuistry in adapting truth to creed, by Dr. Rashdall, a prominent English churchman and a formula, which one has to admit is in pretty general use: *The minister should tell the truth (except when he may serve a higher end than truth), the whole truth (so far as he goes), and nothing but the truth (except such lies as are more useful than the truth).*

"Do the parsons think us fools?" asked a man of business of Mr. Hardy. "For such shifts" (as theological reserve demands), he continues, "the plain man has but one name; it is not an elegant one, yet I am bound to say we may search the dictionary in vain for a better—it is 'humbug.'" "Orthodox liars for God," someone has called those who wittingly indulge in this pious humbug. But, in God's name, what are such men doing in the pulpit? It is not for us to question any man's sincerity, as has been said; least of all the man who believes what is to us an impossible creed, and believes it, perhaps, just because it is impossible. It is the men who do not believe their creeds and yet publicly profess them that deserve to be pilloried in the thought of honest believers. This is what vitiates the work of the divinity schools and muffles the true voice of the pulpit. If business and politics and war must have their special codes of deceit—and we do not admit the necessity—let the pulpit be a place of truth. Then the young men of intellect and integrity, who will not pledge themselves beforehand to what they clearly see must become a refuge of lies and evasions, will enter the pulpits once more, to restore them to more than their old-time power and to usher in the real revival of religion that we need!

R. W B.

Harper & Brothers announce that they will publish in *Harper's Magazine* in 1904 a new novel by Mrs. Humphry Ward, which will immediately follow the conclusion of Miss Mary Johnston's romance, "Sir Mortimer." Mrs. Ward's novel will be illustrated by Albert Sterner, who is now abroad in consultation with the author. It will be recalled that Mr. Sterner illustrated Mrs. Ward's "Eleanor."

Woman and the Religion of the Future.

The problem which both Roman Catholic and Protestant churches in this country face now with respect to their women is, Will they—that is, the women—continue to be conservative? For they are receiving—very many of them, among the well-to-do classes at least, and very often at the hands of the State—the scientific education which Maurice foresaw that they must have before they could ever be anything else than religionists of an emotional, mystical type. Higher criticism of the Bible is taught at Smith and Bryn Mawr, as well as at Harvard and Johns Hopkins. Nothing that is destructive of the old and constructive of the new in matters of philosophy, theology, and ethics is wanting now in the curricula of the best women's colleges. To imply that the influence of our educational institutions for men or for women makes against essential religion or against the spiritual life would be unfair, but no one aware of the facts of to-day can deny that there is a gulf between the universities and colleges, on the one hand, and the churches, on the other hand, viewed broadly, in their attitudes toward the origins and ultimates of life, literature, and liturgy. The point is that when the ecclesiastic and conserver of the traditions and the customs of the past comes to deal with the educated woman of to-day and to-morrow he may not find her the unreasoning, credulous adherent of institutional religion and orthodoxy that he has found woman in the past to be.—*Harper's Weekly.*

THE PULPIT.

Causes of the Modern Transformation of Religious Thought.

II.

KNOWLEDGE OF THE HEAVENS SINCE COPERNICUS.

Given at Unity Church, Omaha, Nov. 29, by REV. NEWTON MANN.

The first blow that the old theology received from science was delivered by Astronomy, and the hand that directed the blow was the hand of a priest. Down to the time Copernicus published his great work, barely 360 years ago, the belief stood unquestioned that the earth, though known to be a globe, stands fixed in the center of the universe, sun, moon and stars daily revolving around it. These were all supposed to be comparatively diminutive objects, situated at no great distance. The moon was quite evidently the nearest, and the fixed stars the most remote; between these extremes ran the sun and the planets or "wandering stars," as they were called, on account of their keeping no fixed position with reference to the other stars. What it would seem should have told against this theory, even with the ancients, is the fact that it makes the nearest object the longest in getting around, the moon requiring about twenty-five hours, while the sun makes it in twenty-four, and the stars, the farthest off of all, in four minutes less. But even these were naturally thought of as not being very many thousand miles away, in order to bring the rate of their motion within credible limits. The equatorial stars, if placed 22,000 miles from the surface of the earth, would have to skip along at the rate of 113 miles a minute to get around in twenty-four hours less four minutes; and that is about what they would do in a universe so constituted. The brightest of them might be imagined to be a mile or two in diameter. The sun, at a similar distance, or a little less, would have a diameter of 240 miles. All these bodies by the very fact of their daily winding round the earth indicated their subservience, their relative insignificance. The sun was very useful for light and heat, but the rest had no other purpose than to fret the nightly skies. In extent and importance, Earth was about all there was of creation.

This, let it be remembered, is the conception of the universe which held from time immemorial till Copernicus spoke, and in fact for more than a century after, for his word had little immediate effect. Under the undisputed sway of this childish conception and distinctly conditioned by it, the doctrines of the old orthodoxy were developed, the creeds written, suiting well to that kind of a universe. They, too, made the earth the center of creation, the important thing, that for which the rest—sun, planets and stars—existed. Man, as the dweller on this central and only considerable sphere, was the one conspicuous creature of the universe, the sole object of the divine care; God himself being constituted, it would seem, in three persons expressly to meet the supposed exigencies of the human world. As this was the only world that God ever made, his interests as Creator, Redeemer, and Comforter were all here, and this externalized, individualized God was, under the circumstances, not unnaturally thought of as coming down occasionally from his heaven above the stars, whose solid floor or "firmament" was the blue sky all undisturbed by the moving mechanism of the revolving lights—coming down thence to hold an interview with a chosen hero like Noah, or Abraham, or Moses, to instruct his prophets, and finally to become himself a man, born of a Jewish woman, to live on earth a life of privation, bearing through the years the scorn and contumely of his own creatures, ultimately suffering the most cruel of deaths at their hands—thus to circumvent the scheme of Satan inaugurated in Eden and rescue from the clutches of that astute and formidable rival the central stronghold, the one fixed and important sphere in the whole creation. The theological conception was adjusted perfectly to the cosmological; one answered to the other at every point. Earth, said the old astronomy, is incomparably vaster than sun, planets and stars; all of them packed together and dropped into one of our seas would make only a diminutive island; they have no reason to be except to give us light and heat and decorate the ceiling of our habitation; and the old theology chimed in with the declaration that the divine solicitude centers on this earth and its inhabitants, who are made "little lower than God;" that sun and stars were made for them, and that when on account of their sins earth comes to final judgment, "the sun shall be darkened and the stars shall fall from heaven," they being mere appurtenances to this great world of ours.

Copernicus' book *De Orbium Celestium Revolutionibus*, published just before the great man breathed his last, produced consternation in the ecclesiastical world as soon as the scope of it was taken in. It dislodged Earth from her central position, made her a companion of the five visible planets, set her whirling on her axis and moving with the others around the sun, which was shown to be the central orb, not of the universe, to be sure, but of this planetary system. The great theologians, Catholic and Protestant, saw at once that this view not only contravened the Scriptures, but that it was incongruous with the creed, menacing what they regarded as the fundamentals of the faith. By a practically unanimous voice the work of Copernicus was condemned, with the result that it was shelved for a century, when Galileo revived the theory and, by means of the telescope he devised, confirmed it unmistakably. The Church had still the same instinctive horror of the new view, which, as the Roman Curia rightly contended, cut from under the creed its most essential presuppositions, and Galileo was made to pay roundly for his temerity.

But evidences for the Copernican theory multiplied, and before the end of the 17th century it was all up with the old astronomy, even the might of the Church, both Catholic and Protestant, being unable to save the venerated artificial system, elaborated out of the most illusive appearances, from going to utter wreck and ruin. The greatest change of thought that ever took place since the world stood came over the minds of men. The earth on which we live which had always seemed to stand so still, took to whirling at a fearful speed, carrying the people on its surface in equatorial regions 1,000 miles an hour from west to east, and at the same time careering on its yearly course around the sun at the rate of more than 1,000 miles a minute—one of a brood of planets, some of which may be seen scintillating in the heavens any cloudless night. Our world, then, is only an inferior satellite of the sun, diminutive indeed in comparison with that enormous fountain of energy, unexhausted source of activity, sustainer of all terrestrial vitality. As we gaze upon Venus or Mars we see about how our earth looks from one of those bodies—a shining speck in the sky, that is all; too small ever to be seen from the great outer planets of our own system. We count eight considerable planets, most of which have two or more satellites; to which must be added some 500 diminutive ones to be seen only with the telescope, these lying between the orbits of Mars and Jupiter. The planets are known as such by their shifting their position, sometimes appearing in one constellation, sometimes in another.

All the other stars are many, many thousand times farther removed from us, and are to be thought of as

bodies of the same class as our sun, that is, bodies shining by their own light, radiating prodigious measures of heat, varying greatly in mass and in energy, but, from the few that have been weighed, apparently as a rule rather exceeding than falling below our sun in mass. From all analogy the irresistible inference is that each of these suns shepherds, like ours, its group of worlds. These planets, assuming their existence, must be always invisible to us, just as the planets of our system are invisible at the distance of the nearest fixed star. They are too small, and, shining only by reflected light, of too feeble luminosity to carry so far. Our confidence in the existence of planets in connection with other suns than ours does not, however, rest on analogy alone. These suns were presumably formed every one by the same process of condensation from diffuse substance as was our solar system; and, according to physicists, it is inevitable that there would be numerous points of condensation, resulting in a central orb of great mass, with a considerable number of inferior masses in revolution around the principal. These revolving bodies would naturally vary greatly in mass among themselves, as they actually do in our system, Jupiter being of a volume 1,387 times that of the earth; and we should expect them to vary also in volume relative to that of the central orb. In the condensation resulting in our solar system, more than 99 per cent of the nebular substance went into the sun, so that the largest of the planets is diminutive in comparison; but there may well be systems where the planets have no such relative insignificance; and in such a case if the plane of revolution should happen to lie so as to bring one of these large but invisible objects between its luminary and us, part of that star's light would be cut off at regular intervals. This is just what does take place with many stars, and there is every reason to think that in such cases we are witnessing a partial eclipse of a far-away sun by one of his own planets big enough to sensibly obscure his face. Thus observation, as well as physical necessities involved in the nebular hypothesis, supports a theory first suggested by analogy; and now we may assume without hesitation that our solar system represents the general plan of world-structure throughout the universe; that every star we see, and every one of the countless millions we do not see, is a sun, having in leash a bevy of planets, in various stages of evolution, inhabited, or being made ready for habitation.

Now as to the number of these suns scattered through the immensity of space. One may see with the naked eye perhaps 2,000, but the least optical aid increases the number visible, and a stronger glass reveals an ever-augmenting multitude. It is estimated that the most powerful telescopes in use gather in 100,000,000 to the eye, and several times that number to the photographic film, with no indication of exhausting the supply. Certain spots in the heavens do seem to have yielded up all they have to give, the great telescopes disclosing little or nothing more than was seen with the smaller ones, and from this it has been rather hastily inferred that beyond, in these places, there is nothing but the blackness of darkness forever. But from recent studies of acute observers the view is coming into favor that in the case of these dark patches of sky the light of remoter stars is cut off by intervening veils of nebulae in a non-luminous condition and so imperceptible. That there are such nebulae seems to be fairly indicated, and the possibility of their existence in sufficient number and extent to account for the dark rifts and for the apparent thinning out of stars in the remotest reaches of telescopic vision, is leading astronomers to doubt that there is any discontinuity of the starry fields, any limit whatever to the number of suns and systems of worlds. Nobody ever pretends that there can be any limits to space, any point where thought can go beyond which there is no more space; and so long as there is space we naturally incline to think of something in it. If we assume infinity in the Creator we may well infer infinity in the creation. Of course a universe without bounds is incomprehensible, but I do not see that that renders it in the least improbable. Even if it be less than infinite in extent, it is so immeasurably vast as to be incomprehensible all the same.

It is impossible to exaggerate the contrast between the universe as it appeared to the ancients and right on down to about 250 years ago, and the universe as it appears to the modern astronomer. The revolution of the earth has turned everything in the old theory topsy-turvy, and the telescope has done the rest. From a little, easily comprehensible system of things of which our sphere was the one central, massive part, too big to move, thought has passed out to illimitable spaces sown with suns and systems of worlds innumerable, and the planet on which we live has dwindled comparatively to a mere speck, which, if it should drop out of existence, would not be missed by more than two or three of its nearest neighbors.

Now it is to be expected that a theological system that grew up under the old conception of the universe would be out of joint with the new knowledge. This was inevitable, and is no fault of the makers of that system of thought. In the rude ages from which the oldest scriptures date it was natural to imagine the world to have been made by an Artificer external to the substance that was being fashioned, working like a man, only possessing superhuman, magical powers; speaking, and it was done, commanding, and it stood fast. It is not poetry, but plainest prose where we are told: "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth." Immense step from that thought to the nebular hypothesis in accordance with which we now suppose each one of that heavenly host to have been separately made in the course of uncounted millions of years! Wiser was the prophet who makes the Lord say: "My thoughts are not your thoughts, neither are your ways my ways." In fact the Hebrew scriptures generally compensate by a lofty spirituality for defective science inseparable from the time in which they were written. Only when these writings were elevated into an infallible authority on all subjects with which they chanced to deal did they become an obstruction to the development of thought, unwilling weapons of the reactionary party in a warfare that has waged with exceeding bitterness, and is only now subsiding on the complete triumph of the party of progress. The struggle went far beyond that of Geology with Genesis; it involved the whole substance of the medieval Christian creeds, related as they are to a cosmogony which it was the first business of the renascent modern mind, led by the genius of Copernicus, to grind to powder and bury out of sight. When a cosmogony was produced which relegated this earth to the rank of a mediocre planet, gave to the myriad stars an independent existence having no sort of reference to our world, provided a beginningless past and an endless future for the processes of their evolution, the time came to reconsider a theology rooted and grounded in the idea that this sphere of our habitation is the main thing in God's creation, that the attention of all worlds is centered on this. The notion could no longer go unquestioned that the whole system of things was made yesterday to be dissolved to-morrow, on the consummation of a "scheme of salvation" which goes on the old geocentric theory of Ptolemy, everything, even to the alleged triple constitution of God, adjusted to the supposed requirements of the human world, all, above and below, revolving around us.

The full bearing of these cosmic considerations on

certain theological problems, the enormous incongruity they disclose between the revelations made to us through the things that are seen by means of the telescope and the medieval creed still lingering in many churches, is taken in only by exceptional minds somewhat accustomed to wide reaches of thought. With most of us the vastnesses of astronomy are simply bewildering. The mind, overpowered, responds only with a feeling of amazement, paralyzing rather than exciting thought. Hence the general effect on the religious belief of the people at large has been less than might have been expected, less than the church leaders apprehended in the time of Copernicus and of Galileo. The effect of the first steps, depriving the earth of its central position, reducing it to a revolving planet, and constructing a solar system, all within the grasp of ordinary intelligence, could not but take strong hold upon the popular imagination; and for that reason these steps were vehemently opposed by the Church. But when the new astronomy went out beyond the solar system and dealt with millions upon millions of other systems so far removed that light, which is so fleet a traveler that it comes from the moon to us in a second and a quarter, is years in getting from the nearest of them to us—thousands of years in the case of the more remote—the conception became so overwhelmingly large that it ceased to be popularly effective, and the old church could tolerate the proclamation of it with comparative indifference. People are appalled by the immensities, and simply recoil from the contemplation of them, no matter how important their bearing, no matter how thrilling their interest to the student. So extraordinary a phenomenon as the bursting forth of a new and brilliant star, now that it is no longer a portent of some terrestrial event, benign or disastrous, receives little attention from any but astronomers. It seems a far-away, insignificant affair, hardly worth a passing notice. Who, for instance, saw or has paid much attention to the last striking instance of this sort, the new star that appeared three years ago in the constellation Perseus? The imposing figures connected with it, I suppose, oftener stun than attract the reader. Yet it is a chapter of spectacular astronomy, incidentally revealing facts of mighty import. Listen to a brief recital. When that star broke out it was watched incessantly; in three days it rose from invisibility to the first magnitude, and was soon discovered to be growing under the eyes of the observers into a wide-spreading nebula which in a few months attained an apparent diameter two-fifths that of the moon. Less imposing spectacles of this kind before observed had been attributed to the collision of two massive dark bodies, "dead suns," moving at high celestial velocities, the impact completely demolishing them, and developing such heat as to reduce the combined mass to incandescent gas, which would diffuse itself far and wide, so in the course of years creating a nebula. But in this last case the rapid development of the nebula takes us beyond that explanation. Two-fifths the apparent diameter of the moon gives no idea of the actual dimensions of this object. The sun has about the same apparent diameter as the moon; but the sun, from being much farther off, has an actual diameter 400 times that of the moon. The new star in Perseus has subsided now to a faint glimmer, not visible to the naked eye, and astronomers are agreed that it is a very remote object. Capella, the brightest star in all that quarter of the heavens, has been calculated to be 188,000,000,000,000 miles away; there is reason to think the new star and its nebula are many times farther removed. But if only at a similar distance, then the nebula has a diameter of 670,000 million miles, and the nebula grew under the eyes of observers at the rate of more than 20,000 miles a second. Now physicists agree that there isn't force enough in the universe to induce any such motion of matter as that. The swiftest observed movements are in eruptions on the sun and in the proper motion of certain stars, and 450 miles a second is believed to be the utmost limit ever reached. Moreover the object under consideration may well be ten times as far off as just supposed; at a distance that is of some 300 years light passage. This is the opinion of Rev. Edmund Ledger, in an article on this great phenomenon in the *Nineteenth Century and After,* and if he is correct in the conjecture, the observed motion was at the rate of 186,000 miles a second, which would make it certain that what the observers saw moving was not the substance of the nebula at all, but the actual progress of light from that new-born sun, estimated to be shining at the time with 8,000 times the brightness of our sun, illuminating as it streamed forth a vast extent of nebulous stuff before invisible. That is, a great collision or explosion developed a prodigious luminosity in the midst of a dark nebula of immense proportions, through which the light was seen to travel at its accustomed speed. Think for a moment of actually observing the pasage of light moving at the rate of 186,000 miles a second, observing it steadily pushing on for six months, in which time it makes a distance of 3,000,000,000,000 miles! Nothing more extraordinary has developed in the whole history of astronomy. And all down in black and white in a series of the most carefully executed photographs, and micrometric measurements with instruments of the nicest precision; nothing very conjectural except the remoteness of the object, and that put at what is surely less than the medium distance of the visible stars. What an impression of the immensities about us do we get from this view of the scale of activities in a little patch of our sky not larger than would be covered by one-sixth of the disc of the moon! That little patch has actual linear dimensions 600 to 800 times the solar system as bounded by the orbit of Neptune. And the great explosion, collision, or whatever it was which lighted up the fire seen by us in February, 1901, actually took place, according to the supposition I am following, at the beginning of the 17th century, before the Pilgrims landed at Plymouth, about the time Shakespeare was writing Hamlet. Professor Newcomb (see Harpers' Magazine for November) imagines the object seven times farther away still. But for this conjecture he gives no adequate reason, and against it is to be urged the fact that it involves the gratuitous destruction of the only explanation that has been offered of the observed phenomenon.

At any rate, here is what looks like the discovery of what was never suspected till the dawn of the twentieth century, the existence of vast non-luminous nebulae having hundreds of times the lineal dimensions of the solar system, and which, stretching their shadowing veils in considerable numbers here and there through the empyrean, cut off from our view millions of stars, so creating the appearances which have been mistakenly interpreted to mean a discontinuity of our galaxy at some inconceivably distant limit—reached, say, by 5,000 years' light-passage. The present disposition of speculative astronomy is clearly toward the belief in the absolute boundlessness of the universe, suns and systems repeating themselves through the illimitable spaces, worlds without end; and with belief in such a universe belief in even the modified forms of the medieval creed now current as orthodoxy cannot be made to comport.

The call which modern knowledge of the heavens makes for a reconstruction of religious conceptions has been only partially met. The cause seems greater than the effect, being, as before stated, too big for popular efficiency. But it tells with the thoughtful who are able for some studious moments to lift their eyes off from

the earth, and the verdict of the few thoughtful becomes in time the verdict of the many. The Germans are the acknowledged leaders of the world's thought, and I beg leave to translate from the *Religionsphilosophie* of Dr. Pfleiderer, professor of Theology in the University of Berlin, a short passage bearing on this subject to show how it looks to learned men in the old churches, men from whose eyes the scales of prejudice have fallen. Referring to the Reformation period, Professor Pfleiderer says:

Even while the (Protestant) Church was zealously striving for the restoration of the old dogmas, which were constructed on the ground of the Ptolemaic cosmogony to which alone they were adapted, that cosmogony was actually being demolished by Copernicus, and replaced by the new heliocentric world-system, which stood, as Melancthon rightly perceived, in flagrant contradiction with the whole church theology, from the doctrine of Creation to that of the Second Appearance of Christ descending from the skies. * * * The heliocentric world-system of Copernicus seemed to the elsewhere so mild Melancthon as a godless innovation deserving of summary suppression by the civil authority. It is not to be denied that in this he showed a better insight into the bearing of this scientific innovation than is shown by most theologians of our day whose custom it is to ignore, or minimize to the utmost the opposition of the Copernican to the biblical, i. e., the geocentric world-theory. The opposition concerns not merely the creation-story of Genesis; its consequences go further. When the round earth becomes a rolling planet, and the firmament dissolves into an endless world-space, then vanishes for the religious fancy, along with Lower and Upper, the framework in which have been represented the great acts of the divine-human dramas of sacred history, from that in Eden to that of the Second Advent of Christ. Now as these acts are deprived of their theater in space, they are no longer to be set forth as outward events; it becomes a necessity to religious thought to take the revelation of God out of space and above sense, as a spiritual incident in the human consciousness.

Such is the word of one of the foremost representatives of the great Lutheran church on this subject, and no Liberal of us all could be more outspoken, could more unmistakably set forth the main points which I have sought to make. The wonder is that more teachers and preachers are not constrained to say as much. But the great truths of astronomy are destructive only of what is no longer serviceable in religion, of narrow and unworthy conceptions which we can better get along without. In place of these it gives us the most exalted notions of the universe that have ever entered the mind of man. If God is seen through his works, surely the modern astronomer must have the widest view, must be the most impelled to reverence, must have the most awe-swept spirit in the world. To be sure there are other infinities beside those of time and space, but these are the most palpable, the most impressive; and while they brush away some old fancies, now become wholly inadequate, they prompt the greatest tide of worshipful feelings, fully justifying the observation that "the undevout astronomer is mad." It is from him that the new cult, when it comes, must draw a good part of its liturgy.

Cheerfulness.

Our little bird broke out one night
In happy song when all was still;
It filled my heart with rich delight,
As unexpected pleasure will;
He trilled and piped in gleeful tone,
While wailing went the winter wind;
His voice, I said, shall be my own,
And in the dark a song I'll find!

WILLIAM BRUNTON.

THE STUDY TABLE.

Book Notices.

There has been curious ignorance and neglect of Mexican art and artists by our American students. Yet the Mexican School has had a notable, interesting and worthy career. It is, naturally, the local development out of the well known Spanish School, brilliant with the names of Titian, Velasquez and Murillo. It must not be forgotten that Mexico was a center of wealth and culture at the time when that school was flourishing. Many of the pieces of the great Spanish and Flemish masters found their way to New Spain. Not long ago many and high grade Rubens, Murillos and Titians were preserved there; during the last century many of these were re-exported to Europe, but a few still remain—some in the cathedrals and great churches of the larger cities; some amid the shabby surroundings of miserable Indian villages, as the Descent From the Cross, by Titian, at Tzintzuntzan. But while the works of the well-known Spanish masters have gone, there still remain in Mexico hundreds of paintings by Mexican artists, who were trained in the Spanish school and who perpetuated its traditions on this side of the Atlantic. Curiously, although the two schools were quite separated, their courses through the seventeenth and eighteenth centuries were strangely parallel. The earliest painter of importance, so far as known, in Mexico, was Balthasar Echave—"El-Viejo." He and his son, three artists of the name of Juarez, Ibarra, and Carrera, are the best known in the list of worthy—in some cases—great, artists. Dr. Lamborn gives a list of one hundred and twenty-one Mexican painters. During his visits to Mexico, this well-known and cultured gentleman became interested in the works of these too-little known artists and collected some seventy-seven pictures painted by them. It was in investigating the sources of these, that he made the notes, which are presented in the book before us. It is perhaps the only book of its kind in our language, and nowhere else, except in the writings of Janvier (who has more sympathetically dealt with Mexican art than any other foreigner), can such information as it contains be found in English. Art schools and artists who gather books ought not to fail to secure this book, if copies can still be had. The edition was limited to five hundred copies, most of which have long been sold. Dr. Lamborn catalogues his collection in detail. It was deposited by him in Memorial Hall, Philadelphia. It is probably the largest collection of Mexican pictures outside of Mexico. In the City of Mexico it is of course surpassed by the collection in the San Carlos Academy; here have been gathered together a series of paintings by the artists of this school, that deserves high praise and careful study.

Whatever Dr. Smith writes regarding China is worth careful reading and respectful consideration. No missionary now in the Celestial Empire knows the Chinese better than he; few, if any, are more sympathetic in their attitude. The little book before us is one of a series regarding mission work in different lands, intended especially for those who are interested in advancing missions. Two volumes have preceded it—*Via Christi* and *Lux Christi*. The former deals with Christian missions in general; the latter with mission work in India. In *Rex Christus*, Dr. Smith first presents several clear and fair chapters upon *The Chinese Empire*, *The Religions of China*, and *The*

Mexican Painting and Painters: The Spanish School in New Spain. Robert H. Lamborn, New York. 1891. J. W. Boughton, 4to. pp. 76. Edition of 500 copies. $5.

Rex Christus: An outline study of China. Arthur H. Smith. New York, 1903. The Macmillan Co. 16mo, pp. xi, 256. 50 cents.

People of China. The balance of the work is an interesting sketch of Chinese missions, past and present, and suggestions for successful future work. The book is intended to be a guide to study and, in addition to its valuable original text matter, has at the end of each chapter an excellent list of references, topics for study and written papers, and a selection of "significant sentences," quoted from many authors, but all referring to China.

When the first edition of Dr. Carus's translation of the Tao Teh king appeared, we noticed it in UNITY with commendation. In that edition, meant for serious students, besides the English translation, there were the Chinese text, a transliteration, careful and critical notes, and an elaborate index. Many persons, however, are anxious to know what the "old philosopher" said, who do not care to make a critical study of the Chinese text, or of the opinions of scholars regarding disputed passages; to such the present edition, containing only the English translation of the Canon of Reason and Virtue, will be welcome. The original text consisted of only five thousand words. It contains "noble morals and deep meditation." Lao Tze was born 604 B. C., but in his writings are many close and startling resemblances to Christian ideas.

Among the many fine and instructive books that have from time to time been issued by our great railroads, none represents so much serious work and contains so much genuine information as Dr. Dorsey's *Indians of the Southwest.* The Indians described in it are all located within easy reach of the great Santa Fé system and include many of the most interesting of our native tribes. Dr. Dorsey, Curator in Anthropology at the Field-Columbian Museum, has visited all of these tribes and is our highest authority regarding some of them. He wastes no time in fancy writing and uses no padding; a single page of his little book often contains more material than a half-dozen pages in a Governmental report. The sun-dance of the Arapahoes, the customs of the Apaches, the weird performances of the Navajo shaman, the snake-dance of the Hopi, the pottery and basketry of the whole southwest, the nature and meaning of Indian games, these and a hundred other topics are here treated tersely and interestingly. There is no other book that contains so much information regarding these tribes, and much that is here given will not be found elsewhere. The book has exceptional *practical* value, in its explicit directions as to how to reach any and all of these tribes; a traveler can lay out his trip in detail before he starts, knowing just what he must do, what time it will require and how much it will cost. The book is abundantly illustrated, both with photo-reproductions and attractive designs by A. S. Covey. Your reviewer recommends the little book strongly; it is worth very much more than the merely nominal price, fifty cents. FREDERICK STARR

Men and Women.*

Among the ministers who print as well as speak what they know of the problems to be faced in life, Dr. Savage commands attention because of his practical views, his frankness, and his calm, clear and positive statements. There is no hint of vagueness in his treatment, in this volume, of some of the great moral and religious questions which arise from the relations between men and women.

In the beginning he shows us man and woman not in the ideal, not as they ought to be, but as they are, the "typical, average, normal" man and woman, by pointing out their distinctive peculiarities through which they react on each other. Man, he tells us, has been the fighter, the explorer in physical and intellectual regions, the builder and creator. His virtues have been strength and power, courage, honor, and chivalry. Woman, on the other hand, has been the inspirer, the home-maker, and the comforter; and her characteristic virtues have been beauty, physical, mental, and moral; endurance and patience; fidelity; gentleness. Man's supreme tendency is to vary, woman's to conserve; and upon the combination of these tendencies, each modifying the other, depends the progress of the world.

The following chapters show how this is brought about through love and marriage and parenthood, creating the home. And then "the home is the creation of society" for the three purposes of enjoyment, self-culture, and help.

In the training of children, freedom to develop individuality is strongly emphasized. "It is our business," he maintains, "just as rapidly as possible to make ourselves useless, to train our children so that they can go alone. Throughout the book, and especially in the closing chapter, Dr. Savage earnestly advocates the utmost freedom for women. He believes that the elevation of the home, the welfare of society are to be looked for along the lines of their higher education and larger liberty.

For old and young this is the summing up: "We need to make ourselves the highest and finest we can. But what are the highest and finest things in men and women? They are love, sympathy, pity, readiness to help, wisdom—all these things which link us with God and make us divine; and we can cultivate and develop these only as we get into relations with our fellow-men, where there is field and opportunity and incitement to their exercise. So we can become the finest individuals only as we become helpful in our relations to other people."

We hope that this book will go into more than one Christmas budget, that copies of it may be left lying around where they will fall into the hands of young men and women inclined to follow Dr. Savage's rather than Mr. Punch's advice to those about to be married; and since in these ways it will still reach too few, that all the other ministers in the land will boldly preach their views of the vital matters therein treated. E. B. S.

Notes.

You will read The Log of a Cowboy, published by Houghton, Mifflin & Co., with unusual interest. It has the attraction of a novel, but the added pleasure which comes from history. These books of western life are multiplying for a good reason. The real American was never created along the Atlantic coast. The indigenous American people began to organize only when they had crossed the Alleghanies and begun the attempt to conquer a continent. You will place with this book a half-dozen others which I have recently reviewed; among them the Louisiana Purchase, by Hosmer; Following the Frontier, by Roger Peacock—a thoroughly admirable book; and The Way to the West, by Emerson Hough—another book that you will not regret having in your library. With these you will need to place American History and Its Geographic Conditions—a thoroughly masterly work.

From the same house I receive The New Epoch as Developed by the Manufacture of Power, by George S. Morrison—a classmate and friend of John Fiske. The book is an elaboration of an oration before the

The Canon of Reason and Virtue: Lao Tze's Tao Teh King. Translated from the Chinese by Paul Carus. Chicago, 1903. The Open Court Co. 16mo pp. lv, 95-138. 25 cents.

Indians of the Southwest: George A. Dorsey. Chicago, 1903. Passenger Department of the Atchison, Topeka and Santa Fé Railroad. 16mo, pp. 223. 50 cents.

*Out of Nazareth. By Minot J. Savage. Boston: American Unitarian Association. Pp. 378. $1.20 net; postage 13 cents extra.

Phi Beta Kappa of Harvard University. The book is thoughtful and very suggestive. It is such a book as a thinker likes to put in his pocket. There is about it, however, a certain lack of conclusiveness. The author does not seem to have been so much carried to conclusions as stimulated to think around questions.

From the same house I get another book by Bradford Torrey, entitled The Clerk of the Woods. Any one who has read A Florida Sketch Book, or Footing It in Franconia, will be sure to want more of Mr. Torrey's works. There are some thirty short sketches in the book forming the record of a year's observation in New England fields and woods.

Three of the very best of the novels sent out this Fall—and I class them together, after having thoroughly read them—are "Good Bye, Proud World," by Ellen Olney Kirk, published by Houghton, Mifflin, of Boston; "Dr. Lavendar's People," by Margaret Deland, published by Harper & Bros., and "Free, Not Bound," by Katrina Trask, and published by G. P. Putnam's Sons. I find myself gauging novels by the readiness with which they locate themselves in my memory, and these three novels stay by me. Miss Kirk's book is remarkable for the condensed condition of its contents. There is the making of ten volumes in one. Margaret Deland's book contains six short stories, all filled with the dear old Dr. Lavendar. We can stand him for half a dozen volumes more. "Free, Not Bound," is a story of the struggle of a soul, or a dozen of them, to get free from the narrowness of bigotry. Thank the Lord they don't get out into agnosticism, but into the clear sunlight of manly and womanly duty.

Macmillan & Co. are publishing a "Pocket Series of American and English Classics." Treasure Island, by Stevenson, is edited by my friend Hiram Albert Vance, professor of English in the University of Nashville. His work is admirably done, and I am glad to know that there are such men taking hold of the educational work in the southern States. The whole series is admirable for neatness, good editing, judicious selection, and all in all for a neat sample of both editors' and publishers' work. The little volumes can be placed in your pocket, and they will make admirable presents to young people during the Holidays. In the series you will find among others Shakespeare, Macaulay, Milton, Lowell, Irving, Eliot, Cooper, Browning, Addison, Tennyson.

We are probably very near the end of the inflow of holiday books. They are piled up all around us, and the conviction is almost exactly opposite that of last year. The assortment is illustrative of better work, and a turn toward the substantial. Only a few of these books get tossed into a corner, with the thought that they are just too good to burn and not good enough to keep. Senator Hoar has recently expressed his view of a book in a way worth the repeating. Speaking of Tittlebat Titmouse he says, "Somehow I do not care about the company of people like Titmouse, or even like some of Thackeray's heroes or heroines, Becky Sharp, for instance. I do like Trollope's Country Gentlemen, and especially his Country Parsons; and Dickens' worthies, like Mr. Pickwick and the brothers Cheeryble, but better than all I like the noble ters created by Scott." When a book leaves a disagreeable taste in the mouth it is hardly worth keepcharacters created by Scott." When a book leaves a disagreeable taste in the mouth it is hardly worth keepas associates are of more importance than books as teachers. Beware of being vulgarized by imaginary companions.

E. P. Powell.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

APPENDIX TO CHAPTER XI.

Memory Gem.

"I was born an American; I live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this, with absolute disregard of personal consequences."—Daniel Webster.

Points of the Lesson.

I. That the work of the government is supported chiefly by means of taxes.

II. That all persons pay taxes, whether they try to avoid it or not.

III. That it is mean or selfish not to be ready to pay one's share of the taxes for the needs of the government.

IV. That if one citizen does not pay his share, he makes others pay more than theirs, and so commits an injustice against his fellow-citizens, as well as against the state as a whole.

V. That we should recognize a debt of honor toward our country for what it does for us.

VI. That taxation is not merely for protecting people's rights, but for carrying on work for the welfare of the people as a whole.

VII. That in supporting our country by a share of our means, we are helping at the same time to build up the country for the future.

Duties of the Citizen.

I. We ought each to pay a fair share of taxes in support of the state and its government.

II. We ought to appreciate the fact that in paying taxes we receive in return far more than we give; because it is by this means that we can be citizens of a state and have the privilege of such citizenship.

Duties of the State.

I. A state ought to enact such taxation laws as will best serve its interests as a whole, while doing the least injury to the individual citizens.

II. A state ought to have a system of taxation which will be just and fair between all its citizens.

III. A state ought not to exhaust the resources of its citizens by taxation for extravagant expenditures.

IV. A state in collecting taxes ought to do it in such a way as to cause the least possible annoyance to its citizens.

Poem.

O beautiful! our country!
Be thine a nobler care,
Than all the wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor;
Be thou to all the oppress'd
Fair Freedom's open door.

For thee our fathers suffer'd,
For thee they toil'd and pray'd;
Upon thy holy altar
Their willing lives they laid
Thou hast no common birth-right,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O beautiful! our country!
Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of Law;
Be righteousness thy scepter,
Justice thy diadem;
And on thy shining forehead,
Be peace the crowning gem.

—*F. L. Hosmer.*

Story: The Magna Charta.

We have been talking to you today about taxes and taxation. It is rather a dreary subject. People do not like to pay taxes and they do not like to think much about taxation. It belongs to what we call the science of economics or the science of government.

And yet there is a great deal of most tragic history connected with the subject of paying taxes. It has caused the death of hundreds of thousands, if not millions of people; it has led to war, to injustice of every kind; it has made people hate one another and made people hate their government, their rulers, or their kings.

Nowadays usually, as you know, it is the people themselves who decide what taxes they shall pay, or how they shall pay their taxes. But the people have not had this privilege many thousands of years. Although the human race is hundreds of thousands of years old, yet it is only within the last few hundreds of years that the people themselves have had anything to say as to what their taxes shall be or how much they should have to pay to their government or their king in the way of taxes. In the early times the rulers or kings would take just what they pleased or decide for themselves what the people should pay, and the people would have to endure it or suffer persecution and even might be put to death if they refused.

But I want to tell you about the one great event with which we connect this change by which the people are now able to decide for themselves what taxes they should pay. You see, this change must have cost a great struggle; it must have been brought about through wars and through the sacrifice of thousands of lives. The kings or rulers of early times must have resisted this change with all their might and fought against it until they had to give in.

As you know, many of the principles of our government did not start with ourselves, but came from England. And it was from that country that we took the principle about the right of the people to determine the amount of the taxes they should pay. The battle was fought out long before white men ever came to this country, before even Columbus had discovered America.

Over in England I suppose it was true as everywhere else in those times, the kings were "despotic" as we say; they could do as they pleased, much more than they can nowadays. They were not checked by laws or constitutions. It was the old story; when men can do as they please and have great power, they are liable to abuse that power and wrong the people they rule over. And it was so in those early times in England. The kings would murder people without cause; they would take away the property of their subjects; they would have men seized and cast into prison, and keep them there without giving them any trial or letting them know what they were in prison for. It is not strange that oftentimes the people hated their kings and took no pleasure in having a government.

But little by little as all this grew worse and worse, the people began to resist such persecutions. They were determined to have certain rights recognized by their kings, even if it cost the lives of many citizens. The great step in this change was taken in the reign of King John. This man must have been a very brutal sort of a king. You may have heard how he became jealous of a young price by the name of Arthur, and how he ordered his men to go and put out the boy's eyes with red-hot irons. When you come to read Shakespeare, I know you will be interested in the scene of one of his plays where this Prince Arthur as a boy pleads with the men who have come to put out his eyes with red-hot irons, and finally persuades them not to do it, while the matter is kept secret from King John.

But with this king, as I have said, things grew worse and worse. He did not respect the rights of his people, and cared naught for their lives or their property, save as he wanted it for himself. And at last, as we know, they rose up in rebellion. The freemen were determined to have an end to these abuses. A number of them had come together and made a list of their grievances and put down in writing certain rights and privileges which they were determined to make the king agree to. They decided that they would compel King John to sign this agreement, and it was to be a Charta between him and the people. It is one of the most famous documents in history, and that is why I am telling you about it. This step taken by certain of the free people in England led to some of the greatest changes and reforms the human race has experienced since the world began. It is known as the "Magna Charta," or the Greater Charter. One of the most important principles in this document was that the people should not be taxed without their own consent. Their property was never to be taken away from them for the use of the king or the state or the government, unless they or their representatives had agreed to it. It is impossible to make you understand how important this principle was; but you can rest assured that King John would have done anything rather than agree to it.

The people, however, had endured all they could, and would endure the abuses no longer. They took their document with them and marched on London, the capital city of England. The king saw that his life was in danger and fled in dismay. But there was nothing else for him to do. The danger was so great that he had to give in. He met the people in a meadow called Runnymede, close by the river Thames, not far from London. It was the bitterest thing in the world for him to humiliate himself in this way and be compelled to sign an agreement which he hated. But the people stood there beside him, and they made him read that document, and they said to him: "You shall sign this and give it to us as our charter." I should like to have seen the king's face at that time; for I cannot help feeling a little glad that he was to be punished in this way and made to do what was right in spite of himself. The charter took away all sorts of royal privileges. The king was no more to be allowed to seize men and imprison them without giving them a trial, and the people on the other hand were to have something to say in the way they should be governed. And as they stood there, the king signed the document and gave them their Magna Charta. The principle of freedom and of justice triumphed.

We are told how King John went back to the palace in a rage; how he threw himself on the ground, biting anything he could get hold of in the fury of his anger. But he had signed his name there and the charter had been given.

It is true he did not keep to his agreement. Again and again this wicked king tried to break the charter and did break it. What is more, other kings failed to keep it, and more than one of them again denied the people their rights. But the fact could not be escaped on the part of any king, that this charter had once been given to the people; and whenever the people had a grievance of any kind, whenever they were aroused to indignation over injustice, this great charter was their rallying cry. It was the foundation of the new forms of government that were to arise, by which the people were to have a choice in deciding how they should be governed. It was a sort of standard held up before the people to which they could look, and for which they could fight. If it had not been for that great charter, I do not suppose there would be any United States of America to-day. It was signed on the 19th day of June, in the meadow of Runnymede, in the year 1204.

Sometime in the future you may visit the British Museum in London; and if you do, I should advise you to look among some of the old documents there, and if you search hard enough, you will come upon a faded, musty-looking piece of paper or parchment with the letters dimmed with age, and you may try to spell it out; but you will find it was written in Latin. If you go on studying it, however, you may be able to make out the words. It is a copy of that Magna Charter, made at the very time in the year 1204 when it was signed by King John, and the great principle was established that the people themselves should decide what amount of taxes they should pay.

Classic for Reading or Recitation.

*"During the contest of opinion through which we have passed, the animation of discussions and of exertions has sometimes worn an aspect which might impose on strangers unused to think freely, and to speak and to write what they think; but this being now decided by the voice of the nation, announced according to the rules of the Constitution, all will of course arrange themselves under the will of the law, and unite in common efforts for the common good. All too will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will, to be rightful, must be reasonable; that the minority possess their equal rights, which equal laws must protect, and to violate which would be oppression. Let us then, follow citizens, unite with one heart and one mind, let us restore to social intercourse that harmony and affection without which liberty and even life itself are but dreary things. * * * I believe this, the strongest government on earth. I believe it the only one where every man, at the call of the law, would fly to the standard of the law, and would meet invasions of the public order as his own personal concern. Sometimes it is said, that man cannot be trusted with the government of himself. Can he then be trusted with the government of others?"*

Inaugural Address—Thomas Jefferson.

FURTHER SUGGESTIONS TO THE TEACHER.—For illustration, use the story of the Magna Charta, with pictures from Green's illustrated edition of the "History of the English People." Be sure to acquaint yourself through some trustworthy textbook on "Civics" with regard to the different forms of taxation. Be cautious in describing them, otherwise you will involve yourself

(Continued on page 239.)

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ASSISTANT EDITOR.

EDITH LACKERSTEEN.

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THE FIELD.

"The World is my Country; to do good is my Religion."

MEN'S CLUBS.—Rev. John Faville of the First Congregational Church of Peoria, has been one of the most successful manipulators of men's clubs that we know of. In his Wisconsin parish some years ago, and now in Peoria, he seems to have succeeded in really developing some working power and executive energy in the rank and file of the men in his parish. It is worth going far to find the secret that will make church workers out of business men. In the main they are willing to make an excuse of their business and delegate all self-denying and altruistic, aggressive work, at least that which is related to the church, to their wives and children. Perhaps the following constitution of the Peoria Men's Sunday Evening Club, whose motto is "Brief, Bright, Brotherly," may be of some help to those who would like to go and do likewise.

ARTICLE I.—NAME.

The name of this Association shall be "The Men's Sunday Evening Club" of the First Congregational Church of Peoria, Ill.

ARTICLE II.—OBJECT.

The aim of this Association shall be to increase the interest and effectiveness of the Sunday evening service.

ARTICLE III.—OFFICERS.

The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, who shall hold their offices for three months, and a Financial Secretary, who shall be elected annually at the monthly meeting in January, and whose duty shall be to take charge of that part of the finances of the Club relating to the membership dues. These officers, in addition to the usual duties of such offices, shall, with the Pastor, act as a General Executive Committee.

ARTICLE IV.—MEMBERSHIP.

Any man past twenty-one years of age, not identified with any other church, may become a member of this Association by signing the constitution.

ARTICLE V.—DUES.

The annual dues for each member shall be one dollar, payable in advance.

ARTICLE VI.—COMMITTEES.

The Association, through the Executive Committee, shall appoint the following Committees, whose terms of service shall be one month:

First. A Reception Committee, of which the Vice-President of the Club shall be Chairman, whose duty it shall be to meet those attending church with a hand-shake or welcome, and also to act as a General Information Committee.

Second. A Committee of Ushers, whose duty it shall be to seat people and to collect the evening offerings.

Third. A Music Committee, who, with the Chairman of the Church Music Committee, Organist and Choirmaster, shall see that the service is provided with appropriate vocal and instrumental music.

Fourth. A Printing and Press Committee, whose duty it shall be to see that the evening service is sufficiently advertised and supplied with programs and other printed matter.

Fifth. An Invitation Committee, whose duty it shall be to invite strangers and non-attendants of any church to the Sunday service, and who shall also act as a Hotel Committee.

Sixth. A Social Committee, whose duty it shall be to plan for the social interests of the Club and of the evening congregation.

Seventh. A Finance Committee, whose duty it shall be to secure extra funds, if needed, for the success of the Sunday evening service. The Chairman of each Committee shall audit the bills of his Committee, and, upon his recommendation, the Treasurer shall be duly authorized to pay the same.

Eighth. A Membership Committee, whose duty it shall be to secure new members.

ARTLCLE VII—BUSINESS MEETINGS.

A business meeting of the Club shall be held at the close of the evening service on the last Sabbath of each month. Special meetings may be called by the order of the President or ten members.

ARTICLE VIII.—AMENDMENTS.

This Constitution may be amended at any regular business meeting by a two-thirds vote, provided such amendment has been presented to the Club not less than two weeks before the vote is taken.

Foreign Notes.

RELIGION AND SCIENCE: SOME RECENT UTTERANCES.

"The old struggle between religion and science seems to show a tendency to cease. A conciliatory spirit may be noticed among the representatives of science. Greater regard for religion is manifested in the tone which prevails in the scientific world. Sciolists may still be influenced by their animosity against everything connected with religion; men of high standing in the empire of science do not generally share such bias. Rude attacks, such as we still hear from Haeckel, for instance, become the exception. Moreover—and this is highly significant—the great thinkers, who are trying to build up a system of philosophy, quite eagerly assert the right of existence of 'that powerful phenomenon in the human mind called religion.'

"Religion is idealism proved from and governed by a well-defined faith. So Christendom made its appearance in the world as a new faith, imposing a new rule. And is not modern society in many respects engaged upon a 'revaluation of values' naturally following the abandonment of the ancient creed? Does not this give great importance to the present struggle between the old faith and the new?

"But if this be so, admission of religion's right of existence implies admission of the truth of its theory of faith. So, before we can accept the alleged admission of the right of religion, and conclude peace on that basis, we first want an affirmative answer to the following question: Does your scientific philosophy not merely admit the poetry of religion, but also accept religion's fundamental thoughts as its own principles?"

So spoke Prof. Dr. A. Bruining, of Amsterdam, in his address on "The aggressive character of liberal-religious faith" before the International council of liberal religious thinkers last September and this seems a well-put question. But who is to decide what are "religion's fundamental thoughts?"

It is small wonder that scientists doubt and distrust where theologians cannot agree, and it sometimes seems that in the land where, from the scientific standpoint, men search for truth with the purest devotion and greatest singleness of purpose, historic fate has made it hardest to discern how closely religion, in like sacred quest, is following after. The religious awakening that came to Germany, and made the new thought possibly in all directions, cooled cramped and fettered in the bonds of a state church based on the theory that the religion of the ruler should be that of the people. When one reads an utterance like this in a recent private letter from a German scientist, one feels like asking in all seriousness what the definition of religion over there may be.

"The Germans are thoroughly irreligious, everything else is in the minority. That the minority is in power and gets itself much talked about makes no difference in the facts. The power still rests with the few. Read, for instance, the address of Prof. Ladenburg at the scientists' congress at Cassel. No one was ever more outspoken. He declared miracles and immortality untenable. Two thousand scientists gave him tumultuous applause and they are but the mouthpiece of millions. Natural science in the last century created a new conception of the universe, and this will not go down in its turn. It is the unconquerable foe of all revealed religious superstition, and this scientific conception of the universe is perhaps the greatest step ever made in the development of humanity. What will all the outcry of the priests prove against it? We stand far above that. And if religion really could make humanity happy! But history teaches that it is not even able to do that. It is only a source of most detestable hypocrisy. Do not believe, therefore, in the might of any religious reaction in Germany. We were and remain the nation of free thinkers."

Yet this is the utterance of a man who was so impressed by the deep moral earnestness of Felix Adler that he took copious notes of the one address he heard given by the ethical culture leader, and admitted that it moved him to tears.

From another friend, a pastor in the same German city, comes a sermon dealing in part with the same topic as the scientist. Here is his utterance:

"At the German Naturalists' and Physicians' Congress at Erfurt recently a scholar spoke on 'The influence of the natural sciences on our conception of the universe.' In eloquent speech he pointed out how, in the course of centuries, through painful struggle with inherited ideas and prejudices based upon an outlived conception of the world, gradually the true knowledge of the motions of the heavenly bodies, the place of our earth among them, and of the regular course of all natural phenomena, had made its way; how before these new discoveries the old belief in miracle fell to pieces, and to man himself in face of this great all-embracing universe, a quite different and more modest place had been assigned. We know very well, my hearers, that religion can never stand in the way of the striving of the human spirit toward truth, for both science and religion are engaged in the service of one and the same holy verity. When, therefore, tent God was no longer compatible with the view that all the this speaker added that the conception of a personal, omnipophenomena of nature are subject to law, he is perfectly right in so far as he had in mind a conception of God, which lets

him act in the fashion of a man, a ruler with all the limitations of wilfulness, shortsightedness and anger. And if he thought also that the idea of immortality likewise falls before this new conception of the universe, we must admit that the old sensuous conceptions of a future life, comforting as they may be to many, are only pictures of a world-weary fancy. But we are certain of this, that a man, who through any results whatever of genuine scientific research, becomes confused as to his religious belief and fears for it, has hitherto included in his belief many incidentals, which do not belong to religion and which only draw him aside from the one thing needful, and that his faith has not yet turned in spirit and in truth to the everlasting, the living God.

"Natural science itself has its own limited domain, which is the things that we see and count, measure and weigh; it can discover the laws by which the universe is sustained and interpenetrated. But whence these world controlling laws come, how the universe arose, and what is the aim and purpose of it—to these questions the most thoughtful scientist declares that his science gives no answer. And the belief that an infinitely deep reason pervades the whole universe, that all life from the very beginning has streamed and will ever continue to stream from it, that the highest that we human beings know: spiritual life, religious life, is explicable only through a spirit ruling infinitely above the whole creation, but with which our spirit is in closest communion; that the fullness of human love, which amid the terrific forces of nature and oppressive destiny is often the one only thing that makes human existence bearable, has its source in an eternal love: this belief in God, in a holy, divine will, according to which our inner being should shape itself, in an inner blessedness, which comes to us through the consciousness of an eternal divine love—truly such a belief not the highest conceivable increase of human knowledge can tear from the soul. For true faith is no mere acceptance of transmitted words and doctrines, but the deepest experience of the heart, the most intimate experience, a conviction of the things not seen. It gives to the soul a direct assurance that we are not mere dust and ashes, a mere nothing in face of the immeasurable greatness of worlds and their overwhelming forces, but as spiritually endowed creatures enter into a personal communion with God and through this communion can draw strength and joy and courage."

So speaks one German pastor, who, I doubt not, will be cheered and stimulated by the series of Mr. Mann's discourses now appearing in UNITY, as he has been these many years by the utterances of Channing, Parker, Chadwick, Collyer, Savage and many others to whom the religious life of America owes its growing breadth. M. E. H.

(Continued from page 237.)

in discussions on theories in Political Economy. If possible, get the figures of amounts expended on the public schools of the locality where the pupils live. Find out from the Statesmen Year Book the total expenditures for the United States government in the preceding year—mentioning also perhaps that the chief item is for pensions. The whole subject of taxation may be found dry and abstract. Every possible effort should be made, therefore, to introduce concrete aspects in order to arouse the interest of the pupils and emphasize the importance of the points which are made. Keep strictly throughout the lesson to the ethical phase of the subject. Remember that we are laying down general principles and that these may be of great value, even if we must exercise caution in applying them to particular questions or special situations.

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